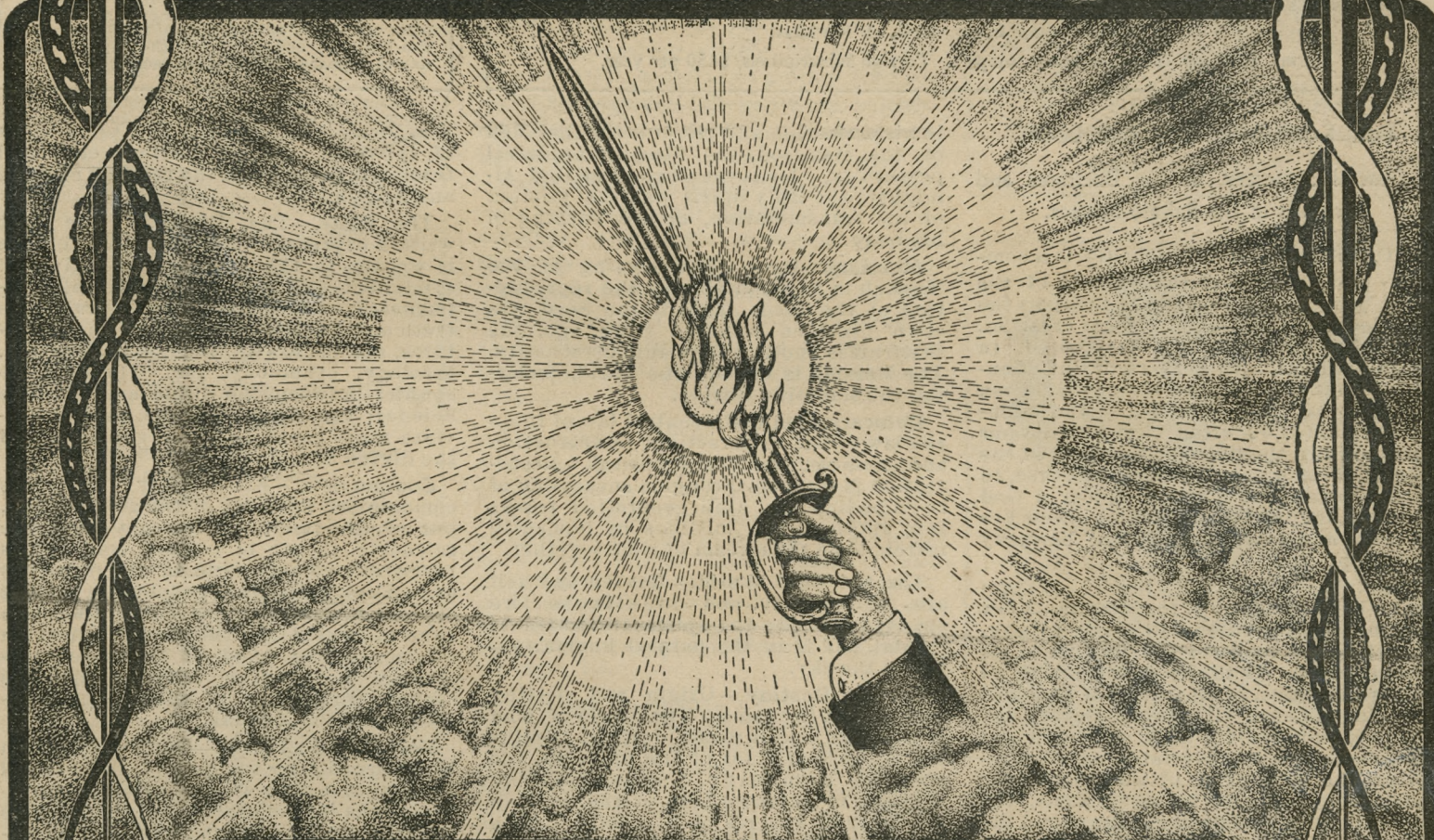




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CONTENTS

THE HANDWRITING ON THE WALL.—THE LAW OF SACRIFICE, KORESH
STUDIES AND REVIEWS.—Co-operation in Nature.—Woman in Japan.—Electrocu-
tion on a Large Scale, **LUCIE PAGE BORDEN**
President Roosevelt's Horoscope, **RABON ADONOSEPERI**
EDITORIAL PAGES.—A Review of the Presidential Campaign.—Insulting Yellow
Journalism.—Democracy Looking Backward.—The Philippine Problem.—The Presi-
dent a Man of Courage.—Roosevelt's Encouragement of Young Men, . . . **THE EDITOR**
COURT OF INQUIRY.—The Modern Marriage Ceremony.—Fundamental Laws of
Combustion.—The Weekly News-Digest, **THE EDITOR**

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xviii. No. 20.

ESTERO, FLA., OCTOBER 25, 1904. A. K. 65.

Whole No. 577.

The Handwriting on the Wall.

The Mysterious Prophecy at Belshazzar's Feast in Babylon Explained; the Symbolism Involved, Portraying the Destruction of the Great Antitypical Babylon.

FROM THE WRITINGS OF KORESH.

"In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

IT IS NOT NOW OUR PURPOSE to prove the accuracy of this prophecy, but to lay before the reader in as concise a manner as is compatible with the vastness and importance of the subject, the truth concerning the time of its fulfilment, and the indications that are to mark the event. Let it be remembered that law is uniform in its operations. There is no deviation from order in the normal performance of God's plan. The law of production of fruit and seed is the same throughout the various departments of the divine economy. The hands and feet of the man, the extremities of his physical structure, correspond in their relations to the trunk or body of the man, with the relations of roots and branches of trees in the vegetable kingdom, to the trunk or body of the tree. As fruit is the product of the tree or vine through its roots and branches, so the seed of man is his product through his extremities or roots and branches.

The most perfected seeds of the sensual man are produced in the hands and feet. There is an exact correspondence between the individual in the relation of his

parts and the functions of the various organs of the body, to the universal man in the relation of parts and their functions. A knowledge of the human structure in its special aspect, with an accurate perception of the normal functions of the body, is a positive index to the events which must transpire in the course of human progress in all its relations, whether physical, mental, social, moral, or spiritual, in the universal aspect. In the course of man's development as the product of the operation of the two processes of law—namely, infoldment and unfoldment—the head, the breast and arms, abdomen and loins, legs and feet, of the universal sensual man, are as distinctly defined and their relations in the history of the world's progress determined, as the corresponding organs or parts of the individual. The extremity of the arterial circulation is the point where the arterial blood-cells are converted to tissue of various qualities, where the nerve force is generated that is conveyed towards the vital centers, and where worn-out or effete matter is taken up and conveyed through the vascular system to points of conversion and elimination.

We have now reached an epoch in the course of events that marks the end of one dispensation or age. In a universal or general aspect, we have come to the extremity or limitation of the arterial branches of the grand natural man; to the point where the mutations must take place that are essential to the supply of the interior or functional being with the forces generated in the changes which convert the blood-cells of the universal man to soul force, to material tissue, and to venous blood. In a word, we are at the feet and hands

of Nebuchadnezzar's image; at the feet, part of iron and part of clay, mingled with the seed of men; and we are in view of the fingers of a man's hand and the handwriting on the wall. We have reached this point through a regular succession of events in the course of development—the development of a new man; and we have come to the extremity or limitation through the decline of the old man or age of the world. In reaching this extremity we come to the period when Belshazzar holds his impious feast. The hands and feet correspond to the will and intellect. The will is the seat of life in the regenerate man, and the seat of death in the sensual man. The intellect is the seat of knowledge. In the sensual man the will and the understanding are at variance, and their antagonisms finally terminate in the disintegration of the old structure.

In following the history of the world from Noah, through Ham, Cush, and Nimrod, the great-grandson of Noah, we may observe five vital points that mark the primal centers of development in the universal sensual form and agree in relation and function to the corresponding centers in the vital form. Nimrod begins his monarchy by establishing four great cities: Babel, Erech, Accad, and Calneh, in the land of Shinar. Babylon was the capitol city or head of the monarchy of Babylon. With this head or kingdom began a series of changes which were to sustain through the ages, a peculiar relation to a divine germ or seed planted through Noah, and to eventuate in the final resurrection of the dead. This vital germ or seed of God was transmitted through the line of Abram, a descendant of Shem, the oldest son of Noah. These special relations were to continue till the feet (the extremity of the arterial circulation) of the sensual man were reached. At this point, after the lapse of ages, the resurrection will be accomplished. Babylon constitutes the head of the universal sensual man. The man was seen in a dream or vision by Nebuchadnezzar, the king of Babylon, as a great image with head of gold, breast and arms of silver, belly and thigh of brass, and feet part of iron and part of clay. Daniel, interpreting the vision, said to the king: "Thou art this head of gold."

To man belongs both form and function. This vision, as seen by the king and explained by Daniel, bore more special relation to the functions or internal operations than to the changes in the external form. The forces generated in the head must pass down through the body to the feet, but while passing to the feet they are subject to changes that are to fit them for the functions of the domains of these five vital centers; so that while there are changes of relation and quality, the same forces in new combinations exist in the feet that before had operated in the head. We should therefore look for the product of this process—the fruit of this development—in the feet, as corresponding to the branches of the tree.

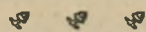
Nimrod's monarchy was established in four cities, because four kingdoms were to succeed one another in reaching the feet of the sensual man, typically portrayed by that dispensation beginning with Noah and ending with the destruction of the historical Babel. These kingdoms were Babylon, Medo-Persia, Greece, and Rome. The feet of this image constitute the foundations upon which the superstructure is reared. This is true from the fact that the feet are the utmost extremities of the arterial circulation, the utmost limit of the nervous ramifications, and the point where the nerve force is generated which supplies the intellect, or the portion of the brain which constitutes the seat of the intellect. If this image is the universal sensual man, with the structure built or reared upon the feet, the feet must necessarily be the principles upon which the sensual man depends for his perpetuity. These are the relations, social, etc., by which the natural man is propagated and perpetuated. The potency which constitutes his life—the substances upon which the structure feeds—is the force generated in the human will and transmitted into and through the sensual body as the germs of reproduction.

Belshazzar's impiety consisted in a feast which he instituted, employing the sacred vessels of the temple to serve his feast. His subjects ate and drank from these vessels of the temple of Solomon. In the supreme literal perception of this truth, these vessels are the seed vessels of God's children, about to come into the resurrection; and the substance which is thus basely prostituted is the life potency of the resurrection, which is now being appropriated by this same Belshazzar to the inauguration of a spurious resurrection, through the magical arts of the wise men (magi) of Babylon, by which the perversions of truth are confirmed, and by which all are to be deceived whose names are not written in the Lamb's Book of Life. These materializations are the product of the spiritual adultery of the great harlot, Rome, and her daughters, the Protestant churches. It is the natural reflection from the other side of the grave of the false doctrines of the Christian church, and as such, is the power about to cause the dissolution of the church in fulfilment of prophecy.

Belshazzar's feast was the type of Babylon's destruction. The relation which Babylon has sustained to the holy Seed, the Word of God, from the beginning, has been to prostitute it to pagan or idolatrous purposes; in other words, to sensual propagation. Now that the feet of this image are reached, Belshazzar again institutes his impious feast; and while he thus employs the sacred principles of God's Word and prostitutes them to the purposes of the destruction of the "two Witnesses," who have lain "in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (the Lord who con-

stitutes the two Witnesses), there come forth the fingers of a man's hand which write over against the candlestick. The candlestick is the church about to be resurrected to life, and the handwriting is over against it, in opposition to it, just the antithesis or opposite of the true resurrection. The false or spurious resurrection now instituted by Spiritism is an effort to materialize spirits, to bring them into form; while the true resurrection will be through the dematerialization of forms that now exist, and the carrying of the force which results from the mutation or conversion of these forms, into the functional world without the ordinary processes of corruption or physical decay.

The true resurrection is effected by first bringing those who will constitute the true church into the world by the sensual method of propagation; this is the special function of Babylon as related to the holy Seed. When the men and women who lived in the ages past are reëmbodied and come to a certain stage of maturity, a life principle—concealed under the truths of the Word (a man's hand under the wings as seen by Ezekiel), and which has been brought down the ages—is projected, which will change the now mortal and corruptible bodies to immortal and incorruptible ones; and these will be changed by dematerialization, and will thus enter upon the life eternal. This is the plan pursued by the great Archetype of our being, the Seed of the new order. He was the way, the truth, and the life; the first fruits of the resurrection.



THE LAW OF SACRIFICE.

Mankind is Free to Choose Between the Divine Freedom of a Celestial Brotherhood and Earthly Bondage to Natural Ties.

FROM THE WRITINGS OF KORESH.

WE ARE SEEKING immortal life. We desire to come into a perfect union with God, to come completely into his image and likeness. In order to do this it is necessary to have a knowledge of the law of sacrifice and its application, and to comprehend the nature of the thing to be sacrificed. The first step in the law of sacrifice is to cease all sexual relation and desire, after which it becomes easy to cut loose from all earthly ties—for every relation must be severed before the new and heavenly ones, which transcend a thousand fold the relations consummated while in bondage to sin, can be effected.

The question will be asked: Is it demanded that we separate from our families; that we part from our husbands and wives; that our children must be forsaken, and our fathers and mothers no longer be to us what they have been? We reply that none are to accept this doctrine who are unable to receive it. If any earthly tie (any tie of sin) can hold you from the liberty that God offers you in the heavenly freedom of a cele-

tial brotherhood, you are simply clinging to your idols and going to destruction with them. God offers you a kingdom wherein the ties are all new, but they cannot be so formed so long as the old ones remain. Which do you most desire—the old bondage to earthly ties, which the devil hath the power to break, or the heavenly freedom of life immortal, now being offered to the world? God gives you your choice. It is a matter of life or death, and great sacrifices are to be made to insure immortal life. Natural ties must be obliterated, though to form new and heavenly ones the old members may be retained, united in holier bonds, if God so wills.

Abraham was called upon to make a complete sacrifice of the son that had been given him by promise. He did not stop to question the wisdom of God in bringing him to this severe ordeal, but yielded in humiliation to the divine mandate. The natural tie was broken, he was conjoined to the Lord, and through this new bond of union there was perfected a more divine relation between Abraham and Isaac. Abraham passed through the ordeal, suffered as intensely as though he had sacrificed his son, and his joy was great in proportion to the intensity of his suffering. His joy came through obedience to the will of God; his own will was overcome and subdued, and thus was prepared the essence or strength of Abraham which was the divine seed of regeneration symbolized by the ram. This sacrifice prepared by divine love, is the ultimate of sacrificial offering. It is within the Holy of Holies, within the veil, the flesh of Christ. The final offering for a burnt offering, from which must flow the water of life containing the germs of regeneration for the new man, must be the result of the sacrifices which we have been considering. The selfhood of the man, which ultimates in the lusts of the flesh and the production of the natural seeds of generation, must be converted in the mind to that submission in which the man has the strength of God as seed to plant.

“And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord.” The calf signifies natural desire. Without blemish, it is the desire to know natural truths in their relation to divine spiritual and celestial things. It is the ultimate desire of the natural man. The ram is the symbol of the highest degree of propagating flesh. Without blemish means to propagate flesh without contact of male and female. First, submission to the will of God—in this is the wisdom of God. Second, pure desire to know and live the doctrines of eternal life—in this is the love of God. To unite them through the understanding of the man, through which a knowledge of God is acquired, is to fall upon the face of the strength of God as the seed of regeneration. “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.

New Century Studies and Reviews

Lucie Page Borden

CO-OPERATION IN NATURE.

Lessons in Economics to be Learned From a Study of Structural Botany; Uses of Insects in the Floral Kingdom.

THE INTIMATE CONNECTION between every part of Nature's realm is forcibly emphasized by the study of the floral kingdom. Take a daisy and study its parts. There is not only a meaning and a purpose in its construction, but it presents a perfect illustration of a principle of action that is coming into use. The daisy is an emblem of coöperation, and so faithfully does it act upon this scheme of economy that it has spread all over the country. There are thousands of these emigrants in the meadows and fields. The reason why they cover a wide area to the disadvantage of many beautiful native species, is simply because they know how to act in unison.

The study of structural botany is a complete vindication of Nature from the charges brought against her by some of the evolutionists. So far from being the seat of internecine warfare, the different kingdoms are united by an interesting series of links. The object of the floral kingdom is to protect itself and comply with the law of cross-fertilization. In this it is aided by the insects which derive nourishment from the nectaries of the flowers. As these winged foragers flit from blossom to blossom, they are not only providing for their own table, but they are agents in preventing the extinction of the flowers on which they feed. Hidden in the flower's cup are shining drops of honey. In order to attract the bees which carry pollen, and the butterflies which sip from the sweet chalice, the flower puts on a brave appearance. Some flowers which are too small to shine alone, unite their delicate blossoms into wide-rayed umbels. The principle of united effort is made exceedingly effective in all the compositæ. Here by a modification of the tiny flowerets, those on the outside perform one office, while the inner blossoms are not only huddled together in an attractive manner to form the disk, but their work is quite different.

The ray flowers of the daisy are the female blossoms. They have lost their stamens, but have become large and fit to catch the eye of the wandering insect. They have no pollen to offer him, but they point the way to the tubular forets, all perfect, whose pistil rises, encircled by a ring of stamens united by the anthers. Each pistil is surmounted by two small brushes. These brushes sweep the pollen from the anthers as the pistil, which develops later than the stamens, pushes up above them. On these brushes the pollen is waiting to be carried to fertilize another daisy. It sticks to the roving bee as he crawls over the blossom. It is a wise provision of Nature thus to ensure the cross-fertilization of the species. The student of botany sees how every

detail of floral life contributes to the end of building up that kingdom. When the pollen has left the tips of the little brushes, the arms of the pistil open to receive the pollen from another flower as it may be brought by some insect. Hitherto these arms have been tightly closed to prevent self-fertilization—the catastrophe of the vegetable world, as it is the cause of weakening the species.

The reason why the daisy has spread from one end of the country to another is because it is not working upon the plan of every flower for itself. It is composed of a multitude of little blossoms that would be insignificant in the floral world alone. Even the scheme of color adds to the effectiveness of its purpose. The forets of the disk are yellow. Combined in a multitude they produce results which could never have been attained by one or two alone. All insects love bright colors. So the yellow centers with the large white rays, are much more successful in alluring visitors than a pure white blossom. The daisy thrives because it has completely mastered the principles of economy which reside in coöperation. While each particular blossom has surrendered something, the whole flower is a perfect example of the motto which stands for this country, "One out of many."

By means of its engaging manners the daisy is able to propagate itself to the detriment of the farmer, who might if he chose, learn a lesson of self-protection from the humble emigrant which he tries to uproot in his tilled fields. He would be greatly benefited by pursuing the same plan of coöperation with his neighbors, by which the daisy has grown far and wide—the emblem of thrift in the vegetable world.

Woman In Japan.

THE MILITARY PROWESS of the Japanese has made them the subject of interest to Americans. The most strenuous efforts are being made to bring forward their literature, which makes it apparent to the world that Japan is not only a fighting but a thinking nation. "Nami-Ko" is a realistic novel of Japanese life. The author, Mr. Tokutomi, says that his story is founded upon an episode which is but one of many. It is poetically written, and even in translation has preserved a delicate flavor of the original—something peculiar to the language of a people with whom the love of flowers is a passion. The object of the book is not to reform, but to give a faithful picture of Japanese society. To see things as they are, however, often lends the strongest motive to reform.

The subject of the sketch, Nami-san, is the wife of a naval officer who is obliged to be absent from home the longer part of the year. While he is gone, his wife is left in the society of her mother-in-law, an irascible woman whom it is impossible to satisfy. The young woman is very unhappy and contracts a disease of the lungs, but with youth in her favor, she has every hope of recovery, were it not that she is pursued by the machinations of an enemy, her rejected suitor. In the

absence of the naval officer this enemy instills fears of consumption into the mind of the mother-in-law. The customs of Japan are so extraordinary that despite the knowledge that her son is devoted to his young bride, old Kei has power to divorce the invalid while her son is away. Takeo, who had refused to listen to his mother's proposals against Nami, is miserable to find that his wife has been recalled to her father's house. The customs of the country forbid him to protest or even to go to seek the one from whom he had parted in tenderness.

Poor Nami is made the victim of social usage. She might have rallied but in her enfeebled state, this blow is enough to seal her doom. Such is the power of parental authority in Japan, where the mother-in-law may divorce a wife who is beloved, without the consent of her husband. It is a sad story. Takeo finds relief for his sorrow in the war of 1904. He is able to forgive his mother but he never forgets Nami. This book is said to be very popular in Japan on account of the war-scenes and its description of the battle off the Yalu river. It is interesting to one who wishes to learn more of an interesting nation.

Electrocution on a Large Scale.

IT HAS LONG been predicted that war would cease because of the wholesale slaughter caused by the use of high explosives. The possibilities of destroying a whole army have been favored by recent experiments. It is said that this can be done by means of electricity. When it happens it will surely be the means of producing a shock—not only to the army thus electrocuted, but to the civilized world. Will it put an end, however, to the passion for war that men share in common with the animalcules and with Deity? By no means. The greater the risk, the more the man with fighting blood in him will delight to engage in a great battle. Suppose the commanders on both sides knew that in all probability not a man would be left in either army, it would hardly deter them.

The truth is, man is obliged to fight in order to become a Son of God; and in the capacity of a raw recruit or an experienced general, he must always be on the watch to slay his enemies. The constitution of his nature puts him at war, and should he lay down his arms for a respite however brief, he would surely be conquered. The innate desire for conquest is too strong to be smothered by fear of electrocution. Though it be possible to transmit a voltage great enough to destroy an army miles away, not an eyelid would quiver as men walked into the field.

The Lord makes peace by subduing his enemies. Must not man do the same? When he has conquered himself, he will have no desire to war upon his neighbor. As men are today, they want to fight. They even contend with the Lord himself, though he is their best friend.

The time of Christ's visible sojourn in earth is the accepted time and the day of salvation.

Department of Astro-Biology

Rabon Adonoseperi

PRESIDENT ROOSEVELT'S HOROSCOPE.

Astrological Reading of the Life and Character of the American Executive and Candidate for Re-election.

IT REQUIRES BUT A GLANCE at the map * to show that three features stand out very prominently in this horoscope. Firstly, the native must have started out in life with very high ideals and no small share of ambition; at the outset he aimed high in order that in time, the most visionary and apparently impossible objects of his ambition might reach fulfilment. Secondly, well-nigh insuperable obstacles stood between him and his objective, and difficulties at times must have darkened the path of life and rendered obscure the desired goal. Thirdly, the possession of an indomitable will, tireless energy, and a force of character that might enable him to either surmount or carve his way through the barriers that stood between him and the objects of his desires and aspirations. We say *might enable*, because if this were the nativity of one entirely unknown to fame and who stood but at the threshold of life, it would require indeed a very nice judgment to decide definitely the lines on which the life would go out, and whether or no fame, fortune, and success, or failure and disappointment lay in wait for the young neophyte. The planetary configurations are conflicting, and so much versatility is shown that to point to a definite line is well-nigh impossible.

It is however, obvious that the President is no half-way man, and there are no evidences of vacillation nor a willingness to compromise when principles are at stake, for cardinal constellations occupy the four angles, and Mars rises well dignified in Capricorn and in his own terms. In this planet is to be found the secret of the success and the whole life work of Roosevelt, for it is the dominating planetary influence and indicates the power of the man to override all difficulties and remove obstacles; and it is moreover the significator of the Sun, which occupies the M. C., foreshadowing power, honors, and preferment—all of which seem in the same breath, to be derived by his application to the fixed square of Saturn, whose endeavor it seems to be to keep closed the gate of the path that leads to all that is held dearest and most desirable in life. A little below Saturn, in Cancer and on the seventh house, we find the Moon applying to the opposition of Mars and holding forth the promise of many rivals, sharp conflicts, and of a large body of public opponents. On the other hand, the peaceful Venus rises in Sagittarius, indelibly stamping on the man's character true moral cour-

[* NOTE.—Up to the time of arranging these pages, the horoscope diagram which is being prepared for use in these columns has not arrived from Chicago. The figure of the President's horoscope may appear in a future number by way of illustration of this reading.—EDITOR.]

age, a lofty standard of excellence, and no small share of religious sentiment.

We have here a man who is the very acme of forceful self-assertion, of red-hot enthusiasm and self-reliance, one who will hail with pleasure the advent of obstructions, seeing therein only the means of gaining fresh strength. First and foremost, Roosevelt is a warrior, a born leader of men, a fearless yet honorable opponent, and a man of iron; one who will never consent to be made the cat's-paw of any class of people, nor dictated to by those he regards as his inferiors in knowledge and experience. The natural instincts of the man are imperialistic; early environment and the traditions of his country may, to an extent, have moulded his mind in conformity with the national ideal; but in his heart of hearts there lies, perhaps even unsuspected by himself, the love of the kingly prerogative and the power of the undisputed ruler. His principal danger seems to lie in quickness of temper, impatience, and a disposition to act too much on the spur of the moment, which is liable to lead to the rupture of friendships, public enmities, and incidents regrettable both to himself and others; a tendency which mature age and a vast store of experience have probably to a large extent corrected.

The Moon's exaltation in Cancer and dignity on the seventh house, at the outset marked Roosevelt out for a public career of some sort, and have endowed him with an unusually comprehensive grasp of public affairs, of foreign relations, and all the factors that go to make up political life, as well as a retentive memory and the ability to weigh up chances; and if fate had selected the diplomatic corps as the sphere for the exercise of his talents, he would probably have achieved success of no mean order. The Moon trine to the Sun gives promise that he will reflect all that is best and noblest in the traditions of American political life, and that he will shape his course on the changeful sea of public life, not according as self-interest and love of popularity may dictate, but for the good of the people and the general welfare of the country. There are no indications that this course will lie through calm waters, for motives will be misunderstood, methods called into question, and unpopularity faced and overcome. A true lover and friend of the people, these latter will be the last to understand him. Being gifted by nature with a highly magnetic personality, sympathetic, thoughtful of the welfare of others, he can gain the affections of the populace; but there lies in him an innate mistrust of the people as a positive factor in politics, and a disposition to resent any desire on their part to shape public policy and dictate to him the means by which ends are to be accomplished, for he believes in himself, his own powers, and his capabilities to direct the affairs of the nation without appeal to the lower estates; and it is just here that he must inevitably depart from the American idea of what constitutes the office of the Chief Magistrate. As the paternal ruler of the people he would seek their confidence, and take the onus and responsibility of government onto his own shoulders; but the people, schooled as they have been in a false

ideal of the rights of the masses, will naturally be slow to accept any such situation, and keen differences of opinion between ruler and ruled may at all times be expected.

The house that calls for most attention is unquestionably the tenth, for not only is Capricorn rising, but we find the conjoined Sun and Mercury in occupation of the zenith over which presides the rising Venus, while the degree culminating is in close trine to Jupiter, her depositor. The Sun and Mercury are in Scorpio and in terms of Mars, thus accentuating the extremely forceful nature of this horoscope. We have here not only a robust constitution and one well able to bear the strain and calls that will be made on it, but an almost inexhaustible fund of life-giving energy that must give impetus to all the dominating influences previously referred. The square of Saturn to Sun, however, seems to suggest that the President has on more than one occasion, been called upon to look death in the face, and all the innate endurance and courage must at times have been required and called out in order to nullify the results of an aspect of so ominous a portent; and moreover, it is an unquestionable fact that he is liable to encounter accidents of severe nature, and he will do well to be prepared for all contingencies.

It is in the individuality of the man that is to be found not only the true source from which he has drawn the elements that have enabled him to reach his present exalted position, but the extreme depths of character that cannot be sounded or appreciated by the populace in general. It is greatly to be questioned whether the American people, even to a minor extent, understand their President. They may observe his more external and salient characteristics that come to the fore in every-day life, a frank and outspoken nature and an independent spirit; but these serve to conceal rather than to openly display his true inwardness. Possessed as he is of a rare gift of foresight, of a subtle diplomacy, and easy adaptability, and the capacity to keep his own council, he is not a man to carry his heart on his sleeve. Political friends he may make in plenty—they are necessary adjuncts to the politician; but we question whether there are many, or indeed any, to whom he would confide the inmost searchings of his heart, or the ideals and the hopes that he cherishes. The mind is fixed and strongly adverse to change when definite conclusions have been arrived at, and a natural obstinacy, coupled with policy and aversion to criticism, must necessitate a certain reserve and withdrawal from public gaze of the more interior self. It is not every man who has the courage to be honest with himself, but this quality we believe the President possesses to a preëminent degree; our wonder only is what the sentiment of the American people would be if in a hasty moment, he were to divulge the secrets of his inner consciousness.

There is another aspect to this rather complex character that should not pass without recognition, and one which causes the mind to wonder what train of circumstances were instrumental in bringing Roosevelt

into the political arena. This is a keen love of romance, travel, and adventure; of freedom, of animals, and especially of the horse, and all that goes to make up the life of one devoted to open-air pursuits. With Venus rising in Sagittarius and lady of the M. C., and Jupiter trine thereto, one would be led to suppose that the life would seek channels that would lead to a different goal and other than that which fate has decreed. We can only suppose that ideals and objectives underwent modification due to experience, and that the elevated Sun and Mercury provided the opportunity as well as the capacity, to enter political life and to attain the highest position it has to offer.

It is not our intention to make any forecast as to whether the President will or will not be elected to succeed himself, in November. All the astral indications we have observed seem to point to a close and keenly contested fight in which the balances are well equi-poised. The President's directions for this year throw but little light on the matter. The Sun continues closely associated with Venus, and is about midway between her radical and progressed place, and next year will perfect the conjunction; Mars, always an important factor in this horoscope, applies to the sextile of Venus; and as these two respectively rule the ascendant and tenth house, this aspect must be regarded as a favorable portent for success, especially as the former signifies friends both by lordship of house and of constellation; and his close trine to the M. C. is also a happy augury, as well as his trine to the radical Jupiter. The Moon and Mercury both signify opponents, and their sextile aspect does not suggest a very formidable opposition, especially as the former is about to trine her place in the radix.

Against these favorable testimonies, must be offset the fact that Saturn is now in Aquarius and within two degrees of the opposition of Saturn in the horoscope, the President's evil planet; and this opposition coming as it does from the second house, suggests that powerful monetary interests will be arrayed against him, while the Sun lacks but one degree to perfect the opposition of the radical Jupiter. As this planet is on the cusp of the seventh house and indicates a judge, this aspect is ominous. Against this must be weighed the fact that the Sun closely trines the mid-heaven, which is strongly fortified by those two brilliant stars of the first magnitude, Arcturus and Arista, both promoters of honor and renown, and which must certainly be given due weight when the relative strength and weakness of this horoscope is being considered. The indications on the whole are favorable, but with the exception of the strength of Mars, and the mixed aspects of the Sun, there is nothing very striking in the directions operating at the present time—and these are certainly insufficient ground on which to base a forecast with any degree of certainty.

It is interesting, however, to observe that on the day of the election, Venus transits the radical Venus in the horoscope, and also within the following four days, both the Sun and progressed Venus, seem to prefigure rejoicing and the celebration of some pleasurable event.

It is obvious that should the fates decide to replace Roosevelt in the Presidential chair, this horoscope must prove one of exceptional interest; for as the nativity of the head of the nation forms a sure basis for the diagnosis of its prospects, and as there is every indication that before the coming Presidential term of office terminates, great outbreaks, both civil and military, must occupy the world's attention, thus presenting grave problems for solution to the ruler of this nation, this horoscope will forecast the line of policy that is likely to be pursued and the relations that this country will sustain to the world at large.

It cannot be said for a moment that the configurations here presented would give promise of a peaceful epoch, or a willingness on the part of the country to adopt a purely negative attitude toward foreign complications, and they undeniably involve the possibility of grave internal upheavals and domestic conflicts. If elected, however, in Roosevelt the country will possess a man not only of firmness and unwavering devotion to his country, but one who possesses the ability to accurately forecast the trend of public affairs and to feel the pulse of the world's activities amounting almost to a prophetic faculty; one who perceives that universal peace at the present moment is an ideal impossible of realization, and that action and preparedness should be the watchword of the people. Such a man may not be acceptable to the apostles of "peace" and of demagoguery; but the Koreshan who feels the first breath of the coming storm, and who has become imbued with the Imperial idea, will anticipate with hope his success in the forthcoming contest.

The times are threatening and full of the forebodings of war, and it may not come amiss to the country to possess at its head a man of war who is capable of dealing with the problems which war entails, for once again America is about to confront enemies, both within and without her borders. Political situations involve more subtleties and are far more complex today than they were at the time when Washington saved his country. Washington, as his horoscope shows, was a soldier rather through force of circumstances of the times in which he lived than by natural inclination. Like Roosevelt, his Sun and Mercury held the M. C., but they occupied the more humane Aquarius, while his Mars although exalted, was setting, in marked contrast with that of the President of today.

Space will not admit of a detailed comparison being drawn between the two nativities, which have so much in common, yet which display most violent contrasts. But it may be said that in view of the times in which we live, that of Roosevelt shows many possibilities for history-making incidents and belligerent enterprise, as does that of Washington; and while perhaps not displaying the more refined and humanizing instincts of the latter, it possesses a force and dominating influence which, had it held the control of affairs at the conclusion of the Revolutionary war, would most probably have handed down to future generations, a very different Constitution to that which America possesses at the present day.

Roosevelt, to a certain extent, seems to reflect the spirit of the future, and is generally too far ahead of his time to be fully appreciated by the people today. He may win or lose the coming election, but of this we may feel certain, that so long as life and strength remain to him so long will he be, whether in or out of office, a conspicuous figure and a powerful and progressive factor in political life, and thereby involuntarily a pioneer in establishing that Kingdom, the inauguration of which all Koreshans anticipate with so much desire.



In The Editorial Perspective.

THE EDITOR.



THE PRESIDENTIAL CAMPAIGN is drawing to a close. The last guns will soon be fired, and the question, issues, or objects of contention will be submitted to the people. It will perhaps be interesting to review the situation from the Koreschan point of view, though our attitude toward the Presidential candidates has already been made known through these columns. More recent developments have confirmed our position concerning the integrity of President Roosevelt, who seems to be successfully withstanding the terrible battery of the New York press, including such extremely abusive yellow journals as the New York *World* and the Hearst papers. We believe that the measures to which these papers resort constitute an evidence of the desperateness of the so called democratic side of the campaign. In every Presidential contest a very low element of human nature is manifest. However much it is to be deplored, it is a fact that where there are no real issues upon which to oppose a party in power, however successful the Administration, the most despicable methods are employed. It seems to us to be a very cowardly method of attack on the President to charge special submission to the trusts and to Wall Street in lieu of campaign support, when the whole forces of Wall Street and trust magnates are unstintingly supporting the democratic ticket, contributing several millions of dollars more than have been promised and received by the discreet managers of the republican side of the campaign. It is no secret that the trust magnates who are strongly opposed to Roosevelt because of his attitude toward the trusts, because of his independence and refusal to submit to the dictates of the money power, are lavish in their contributions to the Parker fund, and are vigorously promoting all the elements of corruption brought to bear in endeavor to win a democratic victory. What the democratic leaders are doing themselves, on a larger scale than ever before known in the history of politics, they are charging against Roosevelt and his campaign managers. The yellow journals are crying "stop thief!" in order to divert public attention from the corrupt aggression of the Wall Street conspiracy. Some of the cartoons in the daily press are a disgrace to the American people. The Hearst papers stoop to represent the President of the United States by a picture of a muzzled dog; and the New York *World* insults the office of the Presidency and the refinement of the American people by calling the President "a big stick," even in its news columns; and in other cartoon caricatures, the President is depicted as a composite of all the elements of brutality and low-type manhood and cowardice, instead of a man of refinement that he is, full of manly vigor and courage. Democracy is running wild and rampant in the unbridled yellow journalism of this country—journals which, in 1898 clamored for the war against Spain and manifested unreasoning impatience because of the deliberations of President McKinley in the line of possible peaceful settlement of the Cuban issues, are now posing as champions of peace by declaring that Roosevelt is a dangerous man because he was an active and successful officer in the Spanish-

American war, and because he is proud of American achievements in war. Washington was a soldier; Lincoln was a war President, and under him fought some of the greatest generals of the world, who now constitute a brilliant constellation in the firmament of national history. Roosevelt was not even a general; nor is he now commander-in-chief of a greater army than that created by Congress; nor has he shown any belligerent attitude toward any foreign nation; but on the other hand, under the Roosevelt Administration some of the most note-worthy treaties of history have been successfully consummated. The Roosevelt Administration has been one of activity; the past record of the man is a guarantee that if re-elected he will continue to carry out his openly announced policies, despite the efforts of the trusts; and we believe that there are a sufficient number of sober-minded American citizens to perpetuate the active influence of President Roosevelt for another term of the highest office the American people can confer.

In this campaign we are supporting the man, not so much the platform—for there are a number of things in the platform that, from the Koreschan point of view should be otherwise; but there is no platform in the field with which we agree in details. However, the stand taken by the Administration regarding the Philippine question is not far from right. The things for which the republican party stands in the present campaign are plainly stated, and the party rests upon what it has accomplished; while the democratic platform is ostensibly different from that of the republican party, there is really no marked difference between them—there might have been more had the democratic convention met earlier than that of the republican party. But it is a palpable fault of the democratic platform that its issues are covertly expressed, equivocal and compromising; in some cases it amounts to a bluff, an attempt to get as close to the republican position and elements of success as possible, leaving a mere margin of difference. A great deal of democratic force is being put into the charge that the present Administration is noted for its extravagance. This is a growing country—one growing at a most rapid rate; and national expenditures of the distant past do not constitute a criterion for the present. Several years ago a Congressman complained to Speaker Reed that that Congress was a billion dollar Congress. "Well," said the Speaker, "this is a billion dollar country!" It is a narrow mind that would seek to cripple the usefulness of the American nation by arbitrarily reducing the necessary expenses of the Government. There can be no such thing today as Jeffersonian simplicity. We have gotten a long way from the rustic and pioneer conditions of the first half of the nineteenth century. No party that looks to the past for help in settlement of present issues will ever give a satisfactory Administration to the people. We are living in the twentieth century; there are twentieth century issues and they must be met and solved by twentieth century men. Even the issues of the American civil war are not applicable now; the nation is forty years past that war, and the nation con-

fronts new conditions and calls for a new type of political manhood. We have admired the course of President Roosevelt, because he is broad enough to receive into his home citizens of this republic regardless of creed or color. A phase of Roosevelt greatness was manifest when he honored Booker T. Washington at the White House; and we doubt not that he would be equally glad to similarly honor any Southern white man who has made like achievements for the good of his fellows, regardless of his politics. Let us have another term of four years under the executive influence of a man broad enough to embody the spirit of American patriotism, and bold enough to disregard party lines in the execution of his official duties.

Notwithstanding the fact that the American people, through the re-election of McKinley, and through their representative Congress and various legislative and executive functions, endorsed the McKinley policy with reference to the Philippine Islands, there is an effort in this campaign to revive an issue considered settled for the present by the majority of American citizens. The democratic party is in favor of granting independence to eight or ten millions of savages or semisavages, in the East. We are wondering why, if not for campaign purposes, the democratic party should be so much in favor of declaring that the Filipinos are capable of self-government and entitled to the rights of citizenship in the best government the American nation is capable of establishing for them—while at the same time the same party seeks by every means possible, to depreciate the intellectual and moral status and to destroy the political rights of the American Negro. They would create a Filipino nation from the elements of the uncivilized, and establish relations between them and the American people through ambassadors clamoring for recognition alongside officials of the nations of civilization; and yet strenuous objection is made at the appointment or election of a Negro to office, even in districts where the Negroes are in the great majority. Judge Parker would have us treat the Filipinos as we have treated the Cubans. The case of the Filipinos is not analogous to that of the Cubans, for the Cubans are a more or less homogeneous people, while the Philippine Islands are inhabited by a score of tribes whose interests are antagonistic, and who can only be brought into a measure of social and political harmony after long periods of education. We believe the McKinley policy was a wise one, both for the American Government and for the Filipinos—and that was to take charge of them as wards of the nation and await developments before treating with them in any way looking to independence.

The most robust, active, and progressive types of popular American manhood enjoy the greatness to which the American nation has attained. They readily respond to calls to arms, and take pride in the achievements of war. The populace are stimulated through manifestations of courage and the spirit of enterprise. Every speech made in this campaign against the so called extravagance of the Roosevelt Administration; every article printed against the American Philippine policy; and every cartoon depicting Roosevelt as a lover of war, make votes for the republican

standard-bearers. We have a number of times recounted the mistakes made by the democratic party in the campaign of 1900. We have in office of the American Presidency a man of courage, a man who has done things, who is doing things, and who will continue to do things worthy American manhood as long as he lives. It is because he has done some things for the common people as against the interests of the oppressors, that he is now so strenuously opposed by the power of the almighty dollar. If the American people are on the verge of casting a majority vote for the representatives of a discordant party called democratic, let them consider the value of a man bold enough to defy the forces of Wall Street and to appeal to the masses to sustain him in his stand. We believe in consistency and honesty which, coupled with courage and ability, are sure to become a power for those who stand in need. Behind Roosevelt is an organic power, the very existence of which is a guaranty of as a strong force of order as the modern world affords. This counts for something as against the factors of disorder which threaten the peace of the nation. No man can prevent the coming of certain phases of national and international difficulty which are destined to confront the West; but a man of integrity and ability may constitute the pole of a great crisis and perform a work for the nation and for the world where a mere figurehead would ignominiously fail.

President Roosevelt is a source of inspiration to the high types of American youth and manhood. He is a power—physically, morally, and intellectually. He has endeavored to infuse new blood, a new force, into the affairs of American politics. He has recognized the fitness of young men for places of responsibility in great national enterprises. The time has come to change very markedly the resources of the nation's mental and moral force. For forty years the nation has drawn to a great extent upon the elements that passed through the historic struggle of the Sixties. That generation will soon have passed, and another must take its place. President Roosevelt has given encouragement to the appointment and election of younger men to office. National affairs are growing more and more complex as the years go by. Old methods are passing in various lines of activity, and old methods of management of national affairs must give place to the new. We believe that Roosevelt's work is not yet completed; his mission is not yet accomplished. It seems to us reasonable to expect that in return for his strenuous activity and manifest integrity of manhood during past years, the people of the nation will again honor him with their unbounded confidence.

The democracy of today is made up of a number of factions, and does not contain the elements of unity and coherence necessary to a wise administration. The work which the democratic party proposes to do if placed in power is merely negative—it proposes to undo what the McKinley and Roosevelt Administrations have achieved. No truly great party was ever the result of patchwork. That party is destined to live to achieve great things which springs into existence through some great crisis, in the settlement of some great issue. The democratic party is negative, subject to the forces of vacillation and indecision.

The Open Court of Inquiry.

THE EDITOR.

The Modern Marriage Ceremony.

"What does Koreshanity hold concerning the marriage ceremony? Do you recommend a religious one under the formula of a regular church and its officiating minister? Most of the American states sanction marriages performed by any magistrate or justice of the peace, and even "common law" marriages. The latter consists in a simple agreement between the parties to live together as man and wife, and to acknowledge each other as such in public. If marriage is but a civil contract, then the religious ceremony is an idle show, though more solemn and impressive. But our Lord Jesus indirectly declares marriage a divine institution (Matt. xix: 6). Those who believe his words prefer the church ceremonial in taking a wife or husband. While I ask your opinion on the questions, I remember that you advise the celibate life; but your reply will instruct those who are not persuaded that matrimony is inconsistent with a holy life."

When Jesus the Christ said, "Wherefore they are no more twain, but one flesh;" and "What God hath joined together, let no man put asunder," no more reference was made to the common marriage of mortals as a *divine* institution, than to the mating of sexes on the plane of the animal kingdom. A divine institution is something designed and established to perform divine uses; and the marriage that constitutes the divine institution is the marriage of those elements which enter into the great conjunction at the end of the dispensation—the marriage which culminates in the manifestation of the divine offspring, the immortal Sons of the Eternal. Such a conjunction culminates through the operation of *divine law*; under such conditions God himself joins the elements together, and when so joined, no man *can* put them asunder.

In the beginning God made man male-and-female—that is, *biune*. The two sexes were in unity in individual forms, and they were no more twain, but *one* flesh. The mortal man is *vidual* or divided; the mortal man and woman constitute two separate personalities. In the divine state they are one personality or "one flesh." Now, that is the kind of unity between the sexes which is periodically brought about by the Almighty. It belongs to the processes of his creation and the

perpetuity of his own life; and it is therefore divine, because it belongs to the realm of his own existence, in accordance with the laws of his own being.

Marriage on the mortal plane is quite a different thing. While it is necessary on the plane of perpetuity of the mortal race, and belongs to the economy of the universe and cannot be dispensed with, it is not a divine institution, because it is not an institution of life but of *death*—that is, it is *mortal marriage* for the perpetuity of mortal elements and states. In these modern times the mortal marriage has as a general thing, degenerated to a very low plane, in which prostitution of the functions of maternity prevail.

Concerning the marriage ceremony generally in use throughout Christendom, let us observe that it seems somewhat notable that the woman's vow places her in that relation to her husband which was designated under the curse upon woman; and the conditions in which she afterwards finds herself fulfil the declarations of Him who pronounced the curse. If the *curse* is a "divine institution," then mortal marriage, with all its sorrows and conditions of death, is a divine institution. "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." These are the terms and conditions of the curse upon the woman, not the terms and conditions of the divine marriage.

For those who desire to marry for the false enjoyments of all the unholy uses of unbridled gratification of the sensual passions, any kind of marriage that is considered legal, so as to just allow them to escape infraction of the laws of the state and the censure of society, will answer; for to them marriage becomes a cover of their licentiousness. Thousands who are married under the ministrations of the priesthood or clergy, feel as much disposed to disregard the laws of life as those who seek to evade all law of the land. A marriage is not made holy because a priest sanctions it; he is not acting for

the Almighty in joining them together—the *two* who are twain ever afterwards.

So far as the legality of marriage is concerned, that which obtains under the magistrate is just as binding under the law as that which obtains under the sanction of the church; even common law marriages are binding. But these marriages constitute perhaps three matrimonial grades. Common law marriages are not good form, so far as social etiquette is concerned. Of the three grades, marriage entered into sincerely under the influence and recognition of the church, with impressive ceremony, is doubtless most desirable and beneficial to many persons because of the elements of associated religion.

The Roman church has powerfully controlled its forces in both the natural and spiritual worlds. It takes the infants from the cradle and imparts to them a spirit when they are christened at the baptismal font; it educates them in its schools—they are brought up on the catechism and the prayer-books; it performs the marriage ceremonies, exalting the marriage institution as a sacrament of the church—the spirit imparted insuring control of the offspring by the church; and at the end of their career, the church performs the last rites over the dead. Catholics are married with great solemnity. It is fitting that devout Catholics should, in loyalty to their church, become subject to customs and regulations of the church concerning marriage. It were better for the devout Catholics to recognize the formula of their church; and the same is true of the members of all religious bodies, because even superstition has its uses in imposing such restraints as would be impossible by other means.

Both the church and the people are deceived as to the character of the marriage state—it is not a divine state; and through degeneracy it is rapidly becoming immoral. It is one of the great purposes of the Koreshan System to purify the relation of the sexes through the inculcation of high ideals, the application of new principles, and

the enforcement of new laws, so that on its plane of legitimate functions marriage may exist, consecrated to the uses of race culture and the higher social conditions of the mortal planes.

Fundamental Laws of Combustion.

"You say the waste substances of the circumference are thrown back to the positive center where materialization and dematerialization take place. Now, at what place with regard to the sun, do these processes occur, and in what manner? (2) What is your conception of the atom, and do you regard it as the unit of matter? Should we convert a quantity of matter into spirit, would the resulting spirit carry in its volume a corresponding number of spiritual atoms? (3) What is the difference between physical spirit and human spirit, and also divine spirit?"

One of the great central and fundamental laws of the eternal perpetuity of the universe is that all energies in all circumferences must return to one center or point of origin, for recombustion, revitalization, and renewal. All of the activities of the physical environ of the cosmos engage energies or substances sent out by the central elaborator, the central sun. That center must in return, receive substances from the circumference, in proportion as it emits energies destined for use in the circumference.

There is no combustion of any kind or degree that does not constitute a vortex into which flow substances which it attracts. The more intense the activity in the vortex the wider its field of attraction, its field of resource. The central sun contains the most intense point of combustion, and that center is therefore in touch with the entire universe, receiving energies from all the physical planes; for the central sun is the seed and focus of the physical cosmos, and as such must represent in itself all of the elements and all of the qualities and degrees and states of substance in activity that obtain in the circumference.

As the ascending energies pour into the astral center through the various spheres of activity in the central solar sphere, they are partially materialized—that is, the substances are reduced to atomic and molecular states through the action of the energies of materialization which involve the energies of solar equipoise. The crucial point of conversion of these substances is at the central star of the solar sphere, for

that star constitutes the center of the vortex, the essential pivot and positive pole, the point of rebound of all the energies which enter into conjunction with it.

What the central fire is to the cosmos, every combustion with which we are acquainted on the earth are to energies in limited spheres. The point of conversion of substance is the center of the vortex. The vortex is a *turning*, a whirling, where conversion (*a turning together*) of the substances occurs in the processes of their transmutation. Every star is the center of a vortex—in fact, there is a vortex center at every point whence any form or quality of energy emanates.

(2) The Koreshan conception of the atom is that it obtains in the first stages of materialization—that is, where the first and smallest points or particles of matter result from the metamorphosis of spirit; and further, that the atom obtains at the very last stages of combustion of matter, just at the point of transmutation of the substance to spirit. Between these states, the substance may be in tangible solid, liquid, or aeriform condition, in which the substances that come and go as atoms consist of larger masses in various degrees of cohesion, from the molecule to visible mass.

There is no general nor fixed unit of matter. Each kind or state of matter has its own atomic relations, shapes, and sizes. The atom of a given kind or state of matter is the smallest particle in which that matter can exist when subjected to the forces of disintegration. That is, through the processes of combustion a mass of matter is reducible to the atomic state of that matter; and substances in processes of materialization pass through the atomic state ere they become visible.

There are no spiritual atoms. Each atom involves in itself a soul of experience; when reduced to energy there is an identity preserved in the spiritual substance which, while corresponding to the atom, being the correlate of the atom, has none of the material qualities nor characteristics of the atom. Energy is not atomic; it is a subtle fluid which, while it is susceptible of generation and transmission, must always be in conjunction with and operating in and through a

material base of activity and medium of transmission. By this we mean that matter is the constant pediment of energy; and as soon as energy is generated it passes into a co-ordinate material base. It is impossible for energy to act apart from matter.

(3) The difference between physical spirit and human spirit is in degree and quality, in complexity of experience and activity, and refinement and consequent possibility. Two atoms of hydrogen and one of oxygen unite through combustion; there is a pleasurable sensation, and water results. Water is the component of the substances and experience of the two gases plus the energies flowing into the vortex; it is not a mere compound of the elements. The activities of the ignition and union constitute a degree of mentality; but the experience of the substances is limited.

Let the experiences of these substances continue through the ages with resultant accumulation of inherent soul-power; let them enter into all possible forms, states, qualities and degrees in all planes of matter and kinds of

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

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Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
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Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,
Estero, Lee Co., Fla.

List of — *

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star**Library Series.**

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders),* by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. Ein kurzer Begriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers, Fla., but address letters enclosing the same to

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life, until in conjunction with millions of other entities they enter in their complexity, to form thought in the plane of human activity—and one can begin to form some conception as to the difference between physical spirit and human spirit.

The laws governing the two are analogous—and the analogy necessarily exists between physical spirit and the *divine* spirit. In the divine realm, as in the physical plane, there can be no energy resulting where there is no material consumed in processes of combustion. The Holy Spirit with which the Disciples were baptized nineteen hundred years ago, was the direct result of the translation or burning up of the body of the Christ. The spirit of divine life and mentality is far above that of the mortal man; but the divine spirit is human spirit, the spirit of the perfect Man.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World, and National and Local News.

Important Foreign News.

News of the war in the East is still meagre and uncertain. The conflict at Port Arthur drags along, with numerous attempts on the part of the Japanese to take the city. A Russian victory was reported a few days ago, a retaking of one of the forts; the defeat of the Japanese that day was due to use of hand grenades by the Russians, containing high explosives, in violation of all terms of The Hague peace compact. In Manchuria a battle seems to be impending in the vicinity of Mukden. Kouropatkin concludes to take offensive positions, issuing proclamation that time for retreat has ceased.

Andrew Carnegie transmits his peace propositions to the peace congress at Boston; his idea is that if the great nations entered into a compact to prevent war, peace could be maintained, even if they had to "fight for it at all times."

The emperor of Japan sends message to his people and soldiers urging patience and steadfastness of purpose for the final accomplishment of their object in the defeat of Russia.

Spain gives France control of enormous tracts of land in northern Africa.

Spanish institute of social reform favors abolition of bullfights.

Happenings in America.

Dr. Harper, of the Chicago university, declares that theological seminaries are failures, and that the university is the only kind of a school that is fit to teach theology and to try to solve important religious problems, if they are to be solved at all.

THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

The Twentieth Century Home

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

"Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

OUR PROPOSITION:

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THE FLAMING SWORD, 1 year	1.00
Total	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

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...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
CHICAGO, ILL.—REV. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
FRUITLAND, IA.—Rev. J. B. Parmalee.
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LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
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Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

Supreme court decides in favor of the La Follette ticket in Wisconsin; that ticket is now recognized by the republican national committee.

The Boston peace congress adopts resolutions advocating arrest of all armaments and reduction of fighting forces.

Wreck of World's Fair excursion train at Warrensburg, Mo., kills over 25, and injures 60 persons.

Large crop estimates are current, and fair weather is predicted for the maturing of fall harvests.

10,000 Chicagoans attend World's Fair at St. Louis, Chicago day.

Herr Most is to start an anarchist periodical in Chicago.

Mt. Pelee, Island of Martinique, is in active eruption.



Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Mind.—The current number opens with a very interesting article by R. Heber Newton, D. D., entitled "Parsifal; Its Evolution through the Life and Work of Richard Wagner." "The Spirit of Success," by Henry Frank, is also good; and in "Motherhood," by Margaretta Gray Bothwell, there are some inspiring thoughts, together with some mistaken conceptions—or rather failure to recognize the difference between motherhood on the mortal plane and the divine Motherhood of the race of Immortals yet to be made manifest. Alliance Publishing Co., New York City.

The Gregg Writer.—The thousands of writers of the Gregg shorthand system are greeted this month by a very artistic new cover design, at once attractive and appropriate. The contents are in keeping with the outside. Many pages of engraved shorthand appear, and the letterpress consists of valuable matter for all shorthand writers and typewriter operators. The Gregg Publishing Company, Chicago, Ill.

Campaign Pamphlets.—We would suggest that those who are interested in the campaign issues, will receive interesting pamphlets by applying to The American Protective Tariff League, 339 Broadway, New York City, especially, "The Republican Party," containing complete text of speeches by Hon. John Hay, and Hon. Elihu Root. Other pamphlets are: "For Americans of Irish Birth and Irish Descent;" "Roosevelt's Speech of Acceptance;" and "Elevation of Labor" (Record of Theodore Roosevelt), from the Congressional Record.



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A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

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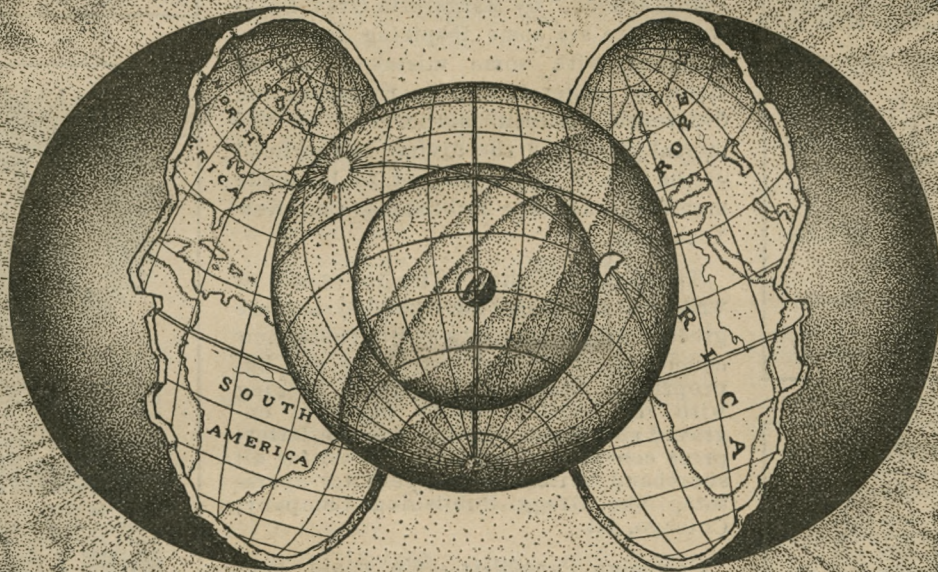
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., OCTOBER 25, 1904.

NUMBER 20.



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